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## STATE OF PERSIA.

Author of the following Remarks on the State of Persia, is Capt. P. GORDON, who is publishing, we believe, in England, the result of his observations on the countries which he has travelled. He frequently alludes to Mr. HALL while at Bombay, and he parted with him, put into his hands a memorandum. Mr. HALL writes that he is a member of the church of England, and that he is a real friend to religion. The memorandum is certainly a very interesting one, and may lead to further enquiries—perhaps to a train of exertions for the enlargement of the kingdom of Christ.]

Memorandum on the moral and religious state of Persia, with some hints for the production of the Gospel.—1820.

Persia is sunk into the lowest state of degradation; the vices of its inhabitants place them in very many points of view, the savage; lust, avarice, deceit, cowardice, are the most prominent features of their character, which is softened by a love of company and attention to the pleasures of the senses.

The cruelty and avarice of the government, has a most salutary check in its empire; it cannot execute its decrees; various principalities are kept together by the slenderest tie, and the death of a Shah can scarcely fail to involve his empire in wars with each other.

The service of Ali, is the established religion of Persia, but except about the seat of government, the Sunny sect is equally numerous, though somewhat degraded; Jews as well as Armenian and other Christian sects are tolerated, the most public acts of idolatrous worship for the sake of participating with the Persians in the produce of these shews. He is in most other bad governments, and as a plea for the oppression of dissenters. The Armenians have been less successful in some parts, since the English have given Persia a new opinion of the value of the Englishman next to the Persian dog. Both Shiars and Sunnies esteem the Englishman next to the Persian dog.

The relative degrees of happiness and misery, enjoyed by the different nations of the earth, correspond so exactly to their knowledge of God as revealed in the Bible, that the coincidence cannot be denied.

It therefore follows, that the knowledge of the Bible would raise Persia from her degraded condition. All who are heretics, even those who undervalue Christianity, and strip her chief ornaments, must agree that it only can heal the vices and correct the vices of Persia; it else can preserve her name, the vestige now left of a mighty empire. One point in which Mahomed differs materially from Jesus, is in compound with his disciples for sin, by allowing considerable degree of indulgence in this, so far from keeping them within the bounds, serves but to lead on to the grosser vices, which derive fresh stimulus from the hope of a sensual paradise: their produce appropriate punishment, they well know that the service of sin is death.

The countenance which Mahomed gives to his disciples in their lust, avarice, cruelty, is the only bond which attaches them to his service; it would be best if they beheld the meek and lowly Jesus, and exclaiming, "Come unto me, all ye that are weary and heavy laden, and I will give you rest. Deny yourselves and follow me." This would not fail to withdraw Persians from the monster of desolation.

The present moment, offers greater facilities for the introduction of Christianity into Persia, than have occurred at any other period; the Moslem's sword has been broken; the sceptre has been taken from him, and his banner is trampled upon; the crescent emits its last feeble gleam; which scarcely warms the enthusiasm, or guides the bewildered worshipper; the Christian character is in universal esteem; the country is accessible in every part; the language has become familiar, and the New Testament is circulated to a considerable extent, under the most favorable circumstances; as a pledge of remembrance of the Moslem's fall, and a man who ought not to be mentioned with mortals."

The means proper to be made use of, for the spread of the Gospel, in the present state of Persia, are Missionaries who will converse, argue with, and instruct those who choose to meet them, and distribute the Scriptures and Tracts throughout the country. The personal safety of the Missionary is sufficiently guaranteed by the attempt to the most timid, and if accompanied by a family; but had he and his disciples insured their personal safety, ere they ventured to teach, the temple would not have been yet desolated.

Political considerations may also be urged in opposition to any steps being taken for the introduction of Christianity into Persia, as the Mahomedans are divided. They are in a great measure to the Karaites and Christians among the Jews. The Shiars hold to the only rule of faith and practice; the Karaites hold certain traditions concerning the Messiah to be equally sacred as the Koran.

Editor.

ken for the evangelization of Persia. But how can we better deserve her friendship than by imparting to her, our best gift; the source of all our greatness. The attempt may be disliked, especially at first, but it cannot fail, if disinterested, to produce lasting esteem. True friendship forbids us to be offended at her rejection of a boon, which we well know she cannot justly appreciate, until it becomes her own.

If it yet continues to be an object of British Indian policy, to maintain the independence, and increase the military strength of Persia, the soldier and the civilian will both declare, that to do this effectually, a radical change must take place in the morals of the country. How is this to be effected, but by the introduction of Christianity? Is it reasonable, is it manly, to withhold such a gift for fear of giving offence.

It is not meant to urge a crusade, or even a Popish embassy, a cavalcade of Bishops, Priests and Friars, but merely to shew, that it is our interest, as well as our duty, to Christianize Persia.

The Missionary, who obeying God rather than man, feels it his duty to violate the peace of Persia, will not desire to embroil the politicians in any disputes on his account, he will be on the footing of an offender, of a violator of the laws, and will not call on his country, but on his God. His blood, if shed, will, ere dry, cause them, not us, to blush; it will confirm the lesson they learned with surprise from Major Christie, that Christians could die for them.

The facility with which India communicates with Shiraz, gives it a very decided advantage over any other city of Persia, as a missionary station; its distance from the Court, as well as from the Officers of the Embassy, who could not with propriety countenance any violation of law, are also advantages.

A missionary for Shiraz, ought to be wise as a serpent, but harmless as a dove; arguments and disputes with Mullahs, would chiefly occupy him, and by shewing him the ground they at present take, for the defence of Mahomed, as well as the objections which appear to them most conclusive against him, would enable him to attack them in their weakest point, by tracts which may be circulated with ease throughout the country. The circulation of the New Testament, and translation of the Old, can both be very advantageously carried on at Shiraz, where there is reason to think Christianity has some admirers; the Old Testament is desirable on account of the slight knowledge, and the respect, which the Persians already have for many of its principal characters, and its close connexion with the history of Persia: the scenery and imagery will be found quite their own. The prophecies concerning Jesus, will form a contrast, and appear more precise and applicable, than that by which they allege he announced the coming of Mahomed, as the comforter.

Attention to the degraded Jews of Shiraz, might become an instrument of introducing Christianity to their proud tyrants, and the gospel of the poor, could scarcely be preached in vain to these lost sheep of the house of Israel.

Being a very healthy spot, Shiraz might be occupied by some missionary, whose health required a change of climate. Isfahan, offers a different scene from Shiraz, and would be a fine theatre for a bold preacher, who might in due time, sit with his Testaments, and eventually with his tracts, in the bazaar, and let strangers know the new doctrine.

The Armenians of the Julfa superb, would have a claim for some part of his attention.

An itinerant missionary, or even a tourist, might in a few months, distribute many Testaments & tracts, without any personal risk whatever, and thus agitate the public mind very much, concerning the way to inherit eternal life. He might be supplied with books from India, both by Bushire and Bussorah, and from Astrachan by Teflis and Resht.

Success, alone, would cause disquietude, but when fruit began to appear, would be too late to interrupt the sower, some of his seed would bring forth an hundred fold, it would cover the land.

A church once formed, would be protected in some degree, by the weakness of the government, and the dread it has of offending Russia or England; but it would need its troubles and would be the better for them, and though there may be difficulties in the way of its formation, nothing can retard it so much, as withholding ourselves from the work.

## DOMESTIC MISSIONARY SOCIETY.

For the Boston Recorder.

Third Report of the Directors to the Domestic Missionary Society of Massachusetts, at their annual meeting in Haverhill, June 28, 1821.

FATHERS AND BRETHREN.—The Directors would bespeak the sympathy of the members of this Society, and of the Christian public, for the feeble and destitute Churches in this Commonwealth. Not merely in view of the wants of these Churches and their pressing and unquestionable claims upon Christian benevolence, but because the expectations which

our measures awakened have not been answered, and because in the sequel of this Report, they must be told that we have it in our power to give them little else than promises continued and hope deferred.

It scarcely needs to be remarked that ability is increased by a mere temporary excitement. Let excitement be judiciously kept up, and we may rationally expect convalescence. Fears are entertained lest some of the destitute churches should lose their confidence in this Society, and so far relapse into dependency, as to neglect to bring into operation their own resources, and to become less susceptible of influence from the increased activity in the Christian public for their relief, which is confidently anticipated. And how deep the occasion for regret, should it appear that the evil we would remedy has been increased, rather than diminished, by measures already adopted.

Many seem not to be aware of the excitement produced in the destitute parishes, by the formation of this Society. Several hailed it as the harbinger of life and salvation. While such help was extended to them, they felt almost prepared to "rise up and walk." Easy is it to see the bad influence of a disappointment of their hopes. That such a disappointment be not realized, should be the unyielding determination of this Society. It may surely be prevented, and for the third time it is now publicly stated, by promptness, a little increased activity, and a proper faith on the part of the friends of the institution, and especially on the part of Ministers. And it is once more said, in the full persuasion of its truth, that if ministers would be willing to state the objects of this Society to their congregations, what it has already done, and what hopes are built upon its efforts, and request a contribution, an ample sum would be realized for an efficient prosecution of its generous design.

That such a society is needed, and that it promises extensive and permanent utility, is, it is believed, unquestionable in the view of all who reason correctly from known facts. By a numerous and respectable portion of the community, has this necessity been acknowledged. It is devoutly wished that there were not so much occasion to lament that these same persons are waiting till to-morrow, before they act in measures which they so warmly recommend, and that they would seriously remember that such delay embarrasses the operations of the Directors, and tantalizes the needy. The friends of the Society are again, and respectfully requested to use their influence to increase its funds: and all the influence needed is to obtain from each church in its connection, an annual contribution.

From these observations, it will not be expected that this Report will present "much achievement," in the course of the past year. Previous to the last annual meeting the Society was several hundred dollars in debt. The receipts by the Treasurer at that time, and for several weeks after, justified the belief that appointments might be resumed. In this belief, however, the Directors have been disappointed, and the appointment of the Rev. Otis Lane, for the term of three weeks to labor in the town of Wellington, has been the only one during the year. Among this people, Mr. Lane found a most welcome reception, and enjoyed the pleasure of being apparently useful. He considers them as needing the attention of the Christian public, and prepared gratefully to receive and to improve it. Like most of the destitute, they are disposed to put forth their best exertions to help themselves, and could they be encouraged by the continued co-operation of this Society, might soon enjoy the administration of gospel ordinances with little interruption.

The Rev. Jacob Cram has performed twelve weeks missionary service in the town of Tisbury. He was sent to them by their request, and they have contributed more than half the sum needed for his support while with them. They express satisfaction with his labors, and the belief that they have been blessed. The appointment of Mr. Cram was made previous to the last annual meeting. In the town of Egremont, the Rev. Gardner Hayden was ordained in Nov. last, through the happy influence of this Society. The people in this small town were so much encouraged by the proffered aid of the Domestic Missionary Society, as to be able to collect their strength, and to proceed to the choice & settlement of a Minister, & thus to realize an event, which, but a few months previous, seemed at an almost despairing distance from them. While it is due to the people to mention their successful exertions with grateful and special commendation, it is likewise due to Mr. Hayden to add, that were other preachers to follow his example, in his labors with the people in Egremont, several of our destitute parishes might be soon supplied, and the waste places in our Zion generally might be built up. Let a preacher go into these parishes with the genuine missionary spirit. Let him feel and manifest a deep interest in the people. Let all his labors partake of the parental character. And while he witnesses the blessed fruits of his labors, he will realize in

his own bosom the richest compensation.

For the benefit of the people in Egremont, the Directors have engaged to pay them seventy-five dollars for the first year, and fifty dollars annually for the four succeeding years. For five years therefore, Mr. Hayden will be considered as in part laboring in the service of this Society; and it is hoped that the churches in the immediate vicinity will be prompt in replenishing its funds.

In the parishes of Feedinghills and Agawam, a missionary has been continued through the year. Prominently happy have been the fruits of the benevolent aid of the Domestic Missionary Society, in these parishes. The people are encouraged to continue & to increase their own exertions. The churches have been enlarged, and will, it is expected soon become united, with the view of settling a minister over the parishes jointly. During the year there has been a pleasing progress towards this event, and hopes are strengthened that it will soon be actually witnessed. More than half the expence in the support of your Missionary is defrayed by the people. And to meet the other half, generous subscriptions and contributions have been collected in three of the adjoining towns.

The example of the good people in the immediate vicinity of these parishes should be known, and happy could it be imitated in other sections of the Commonwealth. A pledge is given by them, that your Missionary in Agawam and Feedinghills, need not be dismissed for the want of support. And the Treasurer's account will shew that the liberal appropriations to these parishes are supplied by the benevolent in the immediate vicinity. Those who thus contribute to the funds of the Society, with a particular designation, have the pleasure of beholding the happy fruits of their bounty. It is expected that the aid promised to Egremont will be furnished in a similar manner; and the Directors earnestly request that other churches bordering upon destitute parishes, would promptly enter in similar arrangements and engagements. Many benefits may be expected from this local interest, while the general objects of the Society are thus more efficiently promoted.

The brethren in our connection, in South Brimfield, and Holland, have united in the settlement of a minister in the expectation that they shall derive assistance from this Society. The congregations contiguous are liberal, and prospects are hopeful. But your Directors could not engage to furnish these needy brethren with any definite sum. With a knowledge of both their deserts and their needs, they could only be told, be of good cheer, all the aid that it is practicable to afford, shall be yours. It should not be overlooked that parishes which have in their own resources, nearly strength enough to live, are objects peculiarly demanding the notice of this Society. Give them a little present aid, and in all probability, they will soon be able not only to live without this assistance, but be in a state to help others.

Although this report presents but little as done during the year, the Directors would express their conviction that the necessity and importance of this Society, have not at all diminished. The pecuniary embarrassments of the country, and the fact that the public mind and purse were pre-occupied, are reasons why the income of this Society has hitherto been so small.

Nothing is yet known to have occurred, which is calculated to discourage its patrons. Perseverance will ensure success to the object.

It is much to be lamented that the report of last year has been so long delayed. It was early sent to the printer, but for reasons which attach guilt to no one, and which need not be detailed, it was not distributed till April. Attention to that report is requested. In the concluding observations, the views of the Directors are given, and plans for more active operations, & extended usefulness are suggested.

Your Directors would now unite with the members of this Society, in commending it to the paternal care of the Great Head of the Church. Should they indulge in free concluding remarks, they would attempt an impassioned appeal to the Christian public, in behalf of this Institution. But they forbear. It is known. It is dear to many. It has been blessed as the means of good. It will not fail. Its funds will be replenished. It will prosper. And all that is necessary to furnish the requisite funds, is for each clergyman in the connexion to give their people the opportunity to contribute.—In behalf of the Directors, JOHN KEEL, Chairman of the Executive Committee.

Blundford, May 10, 1821.

## ADDRESS

Of the Directors of the Domestic Missionary Society of Massachusetts, to the Churches.

CHRISTIAN BRETHREN.—Our blessed Redeemer has assured us that in the Last Great Day, the Judge will say to humble and faithful believers at his bar, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." If ye have gathered the scattered lambs of his flock in your arms; if ye have healed the diseased; if ye have holpen the weary; if ye have strengthened such as were

ready to die, ye shall hear the joyful salutation, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Hopes, founded on such a representation of the grace of God, have, in every age, cheered the heart of the Christian, and stimulated him to activity amidst all the discouragements resulting either from infirmity or opposition. With his eye fixed on the retributions of eternity—with a heart yielding to the constraining love of Christ, and consenting to the equity of the command which binds him to love his neighbor as himself, it is not possible that his ear should be deaf to the cries of spiritual distress, nor his hands reluctant to extend relief. He regards it a privilege inestimably precious, to infuse joy and gladness into the heart of the daughter of Zion, when she sits upon the ground, mourning because none come to her solemn feasts, and delights to speak comfort to her, assuring her that her warfare is accomplished, and her iniquity pardoned.

It was under the influence of such a spirit that the General Association of Massachusetts, three years ago, resolved themselves into a Domestic Missionary Society, and appointed a large Board of Directors with other necessary officers, to ascertain what could be done for the relief of destitute churches within the state, and the restoration of the decayed walls of Zion. More than forty sister churches and societies had become too far reduced by alienations and divisions, to be able to maintain the ordinances of the Gospel. In most, or all of them, some degree of strength remained; too small however, without encouragement and assistance to lift them up from that state of despair into which they had fallen through the frowns of Providence. Was nothing to be done? Did the "few sheep in the wilderness" require no pastoral attention? Could those withered members of the body of Christ be cut off without detriment to such as remained? The Directors unanimously felt that "something must be done," and trusting in the promises of God, resolved to waste no time in fruitless delay. They organized—appointed an Executive Committee—called on the Christian public for help—appointed missionaries—ascertained the fields of labor, and now have the pleasure of knowing that their labors have not been in vain in the Lord. Their annual Reports attest the fidelity with which they have fulfilled the trust committed to them—and the gratitude of the thousands who have received help from them as almoners of Christian bounty, has refreshed them under all discouragements. In one instance they have seen a church arising from the dust—putting on her beautiful garments, and looking forth as the morning, to cheer the friends who had pitied her in her low estate. In another, they have seen the rubbish of 20 years desolation removed, and now behold a fair edifice, rising on foundations that had been thought destroyed.

Of two contiguous feeble parishes, says a highly respectable clergyman in an adjoining town, "They will probably raise enough this year in—and—to pay a Missionary, and in the former parish they stand ready to fund property enough to pay \$230 or \$250 a year, if they can bring—parish to co-operate with them. In the last mentioned parish, I am bound to state that the notice of the Domestic Missionary Society has imparted a happy impulse; they were broken in pieces, "scattered and peeled," and possessed no inclination whatever. This year they have raised money enough by a tax harmoniously, to finish the inside of their meeting-house, and paint it. They have also had one meeting to see what can be done toward uniting with— in settling a minister; and they are to have another soon. I think there can be little doubt that these two parishes will soon be united in the support and settlement of a minister. They are very anxious that the Domestic Missionary Society should have the direction of their funds, and that their minister should come under their patronage." These facts speak volumes. They show the Domestic Missionary Society to enjoy the entire confidence of those feeble parishes where their labors of love have been least embarrassed by want of funds, and that its operations may be safely calculated upon to repair all the waste places of our Zion, so soon as public liberality shall sufficiently augment its means. They show also that none of the feeble parishes are in a state absolutely hopeless—but that receiving encouragement according to their various degrees of weakness, they may be expected in due time, to acquire strength adequate to their own support. A little heaven leaveneth the whole lump. Fifty, one hundred, or two hundred dollars a year, will excite those who are now doing nothing, through despair, to do as much as they have power to do—and their exertions will increase their courage, their confidence in God, and their influence over society, till they shall feel themselves able to rely entirely on their own resources, and even return into the treasury of the Lord all that they may have received from it, with interest.

Christian Brethren! Can you contemplate the house of God lying waste—the enemies of your Saviour rejoicing in its



desolations—your fellow Christians discouraged, saying one to another, Is there any sorrow like unto our sorrow—cut off from these privileges you most highly and justly value—their teachers removed—their children growing up in ignorance of God's word and ordinances, exposed to the unmitigated influence of prevailing licentiousness, and not have pity? Can you behold a church redeemed by the blood of Jesus—once sharing in all your hopes and joys, now languishing and dying—her sanctuary deserted—her sabbaths profaned—her sorrows made the sport of the wicked—her weakness provoking their derision and tempting them to cry, Ah! so we would have it—and yet fold your arms and say, *All this is nothing to us?* Where, permit us to ask, where are your sympathies in the afflictions of Joseph?—where is your regard to Him who still says, "Feed my sheep—feed my lambs!" Where is that love of the brethren by which all men are to know that ye are the disciples of Christ! Where is that spirit of tenderness, which is inseparable from all the members, when one member suffers! Have you forgotten the mutual love of the early disciples—their willing self denial and heroic devotion to each other's interest? Have you forgotten how the poor saints at Jerusalem were gladdened by the freewill offerings of their distant brethren, and how cheerfully the Christians of Corinth, of Thessalonica, of Philippi, and other cities, laid by them in store every week as God had prospered them, for the relief of suffering churches? Or has the spirit of Christianity lost its peculiar character in the progress of 1800 years, and after struggling so long against the tide of human selfishness, yielded the point at last that its original requisitions were too severe? No, brethren, nothing of all this. If you have not done all that you might have done for the assistance of forty languishing churches, it is because you have not been sufficiently apprised of their situation—it is because you have not seen them—you have not heard their lamentations—you have not been eye witnesses of their weakness. What you have done to send the gospel to the heathen, declares your love of Christ, and your readiness to do whatsoever he commands you. We are fully persuaded that when your ministers lay before you facts and arguments on this subject, as they have done on others, you will esteem it a privilege to act with similar generosity as you have done in other cases. It is our sanguine expectation that this will be done, & that the present year will so greatly augment the resources of the Domestic Missionary Society, as to create joy and gladness in many hearts now burdened with sorrow.

It is as much the dictate of humanity as of religion, to pity the poor and relieve the distressed. On this principle, the laws of every civilized land provide that the "strong shall help the infirmities of the weak"—that the rich shall contribute of their abundance, to the comfort of the poor. Will any man murmur at this? Such laws are an honor to humanity. But Christ's kingdom is not of this world; and the laws by which it is administered, bind only the conscience and the affections. Yet the sanctions of these laws are infinitely more solemn than the sanctions of any human law; even as the laws themselves are more pure and spiritual. Where is the Christian then, who will not delight to do good to all men, especially to them who are of the household of faith?

Moreover, it is the command of Christ that "as ye would that men should do to you, do ye also to them likewise." Imagine yourselves then, debared the privileges of the sanctuary; you have no man of God to instruct you—to lead your devotions—to strengthen your wavering faith—to enliven your hope—to enkindle your zeal—to open to your view the fields that lie beyond Jordan—no man of God to visit you in seasons of domestic affliction—to lighten your cares—to sympathize in your griefs and suggest to you the consolations of the gospel; no man of God to whom you may repair with confidence for counsel, and who may take your children by the hand and point them the way to Heaven—who may become the centre of attraction and bond of union between all those jarring materials that compose society—a terror to evil doers, and a praise to them that do well; imagine yourselves in this state, or a state far more deplorable, for the half has not been told—and would you not think it an act of noble charity, nay, an act of Christian justice in your more favored brethren to afford you relief if possible? "Go then and do likewise."

Are you ready to enquire whether these feeble churches have not brought on themselves the evils under which they groan? Suppose they have—are they therefore less deserving objects of commiseration? Are their claims on your fraternal assistance weakened? Who has made you to differ? "Let him that is without sin, cast the first stone." We are not their judges. They may be far less guilty than churches which are far more prosperous. Certainly, their guilt cannot be greater than the guilt of those who know their wretchedness, & refuse them relief. But if they are guilty, they are penitent; they are hungering for the bread of life, and shall no one break it unto them? they are stretching out their hands for help, and are willing to go to the utmost extent of their power to help themselves; shall we not endeavor to increase their power?

In our sister State of Connecticut, the object of the Domestic Missionary Society has been longer and more successfully pursued than with us. Many hundreds have been hopefully converted to God, by the instrumentality of Domestic Missionaries. Pastors have been happily settled in several waste places. The wilderness has blossomed as the rose. One of the Directors of that Society writes to us, "I do

not despair, if I should live 20 years, of seeing every little reduced parish in Connecticut, regularly furnished with preaching one half, if not the whole of the time." This hope will undoubtedly be realized, if the plans already adopted shall be pursued with the wonted perseverance, faith and liberality that have characterized the religious public of that State.

And where is the difficulty of accomplishing the same end within the same term in Massachusetts? With those smiles of Providence that we are warranted to calculate upon, uniting resolution, zeal, and the munificent spirit which our churches have so commonly displayed, it is by no means extravagant to say that within 20 years the desolations of our Zion shall be repaired, and every little vacancy within our limits supplied for the whole or a part of the time, with the labors of a regular pastor. To do this will require perhaps, 5000, or 6000 dollars per annum. Cannot 300 able churches in the state, raise this sum without inconvenience? Will they not regard it as a privilege to pay 15 or 20 dollars a year, each, if they may thereby become instrumental in the edification of many hundred suffering brethren, and the conversion of some thousand impenitent sinners? Nor will the funds of any other benevolent Institution suffer by such an appropriation. Every resuscitated church may be relied upon as an efficient auxiliary of all those Institutions. Gratitude, a sense of justice, and every sentiment of piety, well guarantee their future beneficence.

In the name of the Domestic Missionary Society of Massachusetts then, and in the name of the afflicted churches, and in the name of the Great Head of the Church, we beseech you, Christian brethren, to come up to the help of the Lord—to unite your prayers, your alms, and all your efforts to heal effectually the hurt of the daughter of this people. We beseech you to encourage your ministers to make a faithful representation of the case to their congregations, and solicit their co-operation; for you must be aware that the delicacy of the subject, and the fear of being charged with cherishing too little regard to the interests of their people, often operate, perhaps imperceptibly, to prevent those solemn and earnest appeals to their liberality, which alone can secure their cheerful and liberal assistance.

Our Fathers and Brethren in the Ministry, will permit us to entreat them affectionately to examine this subject, and remembering that their "time is short," to act with promptitude and perseverance in behalf of this society. Its claims have not yet been sufficiently regarded. Christian privileges seem at first blush to be so entirely within the reach of every one in this populous and highly favored state, that many without due reflection have been led to regard money appropriated to the increase of them, as thrown away. But the same idea is equally just in regard to domestic Bible Societies. What man, woman or child among us, may not, if they will, procure a Bible? Yet who condemns Institutions that propose to give the Bible without money and without price, to those who will not purchase it—and also to give it in part—to those who are willing to pay for it in part. We are persuaded that mature reflection, will lead all those ministers who "pray for the prosperity of Zion," to advocate the cause of the Domestic Missionary Society, and secure for it the annual contributions of their congregations. They will realize the importance of encouragement to those who are able and willing to help themselves in some measure, and not doubt that in proportion as they strengthen feeble churches, they will draw down the blessing of Heaven on churches that are yet strong, and advance the great cause of missions to the heathen, which lies deservingly near to every pious heart. "Awake, awake, put on strength, O arm of the Lord."

Signed in behalf of the Directors of the Dom. Miss. Society. JOHN CODMAN, S. E. DWIGHT, R. S. STORRS.

[By the audited Account of the Treasurer of the Domestic Missionary Society, it appears that, including a balance on hand July 22, 1820, of \$380, 15, the amount received in contributions and donations, (most of which have been particularly stated in the Recorder) is \$999, 78. The Expenditures in payments to Missionaries and incidental charges, is \$644, 48, leaving a balance on hand, August 26, 1821, of \$355, 30.]

**Late Missionary Intelligence.**  
From the London Missionary Chronicle, of April, 1821, received at the Recorder's Office.

**MISSION TO MADAGASCAR.**  
ABOLITION OF SLAVERY.

In the year 1818, Mr. Jones and Mr. Bevan, (with their wives) were sent as Missionaries to Madagascar. After having resided for some time at the Mauritius, they landed at Tamatave in Madagascar, where they were soon taken ill. Mr. Bevan and his wife died, Mr. Jones also died, and Mr. Jones was so much reduced by illness that he was obliged to return to the Mauritius in hope of regaining his health. This was, after a long time, effected in such a degree as enabled him again to visit Madagascar. He left the Mauritius Sept. 4, 1820, with Mr. Hastie, a Government Agent, employed by Governor Farquhar, to complete a Treaty previously proposed between the King and the British Government, by which the Slave Trade, which had been carried on to a prodigious extent, might be totally abolished.

Mr. J. reached Tamatave on the 9th of September. On the 16th they commenced their journey to Tananarive, nearly 300 miles inland, and pursued it seventeen days, over a great variety of country. One of the woods through which they passed was nearly 40 miles in extent. Some of the rivers which they crossed were so deep that they were obliged to swim their horses. Several of the mountains over which they travelled were prodigiously lofty, and sometimes exceedingly steep. Mr. Jones says, "I never saw in North Wales mountains and roads so difficult to pass as some of these."

In the course of their journey, they met groups of the natives, who were on their way to Tam-

tave to be sold to the slave dealers, many of whom reside there, & from whence they are exported. They met at one time 100 of those unfortunate people; at another time 200, and near a town called Ampasimfole about 1000. "It was dreadful (he says) to see such a number of human beings, old and young, in chains, driven from their native country, to be sold like sheep in a market—some were children between six and eight years of age, separated from their parents forever. My heart ached to witness the inhuman scene. If such a number of slaves were to be driven through the streets of London, in irons, carrying loads on their heads, to be sold like the beasts in Smithfield, doubtless the sight would fill the eyes of all with tears, and stimulate them to greater exertions than ever, to suppress such a traffic."

On Tuesday, October 3, they arrived about noon at the foot of the lofty hill on which Tananarive, the residence of the King, is situated, where they waited to know the pleasure of the King. They were soon informed, by two persons dressed as field officers, that the King would receive them at four in the afternoon. After this the two Princes, who had been at the Mauritius for education, came to them, to visit their tutor, Mr. Hastie. The King's secretary then advanced, and informed them that his majesty rejoiced at their arrival. On beginning to ascend the hill, a cannon was fired at the top. They then passed between two lines of soldiers, who presented arms. On reaching the court yard of the palace, the drums beat, and the king came forward to receive them. The room into which they were introduced was beautifully ornamented with silver. The king desired them to be seated. Mr. Hastie on his right hand, and Mr. Jones on his left. They then partook of the dinner prepared for them, the king expressing an excess of joy on receiving Mr. Hastie. In the evening they were conducted to a large well-built house, near the king's, where they slept that night. The king came to see them the next day, and was greatly pleased with some of the presents sent to him, particularly the work on some silver plates and dishes, and with an Arabian horse, that was sent among others.

In several conferences held with Mr. Hastie, &c. the proposed Treaty was fully considered, & it appeared that the great difficulty in the way of its accomplishment was the advantage obtained by its principal subjects, who procured almost all foreign articles by their traffic in slaves. Mr. H. stated fully and forcibly the evils of the Slave Trade, and the real advantages which his subjects would obtain by its abolition. The king afterwards consulted his ministers on the subject, who appeared to be very averse to the measure proposed. At length, however, the king resolved at all events, to sign the treaty on this special condition, that twenty of his subjects should be instructed in the most useful arts, ten at the Mauritius, and ten in England. Mr. Jones expressed his belief that the London Missionary Society would take some of them under their care, for education; a translation was also shown to him of our Report concerning Madagascar. What had been effected in Otaheite, and the other islands in the South Sea, was also related to him; and the Missionary sketch was shown him, exhibiting the destruction of the idols, and the building of a chapel.

The moment arrived which was to decide the welfare of millions. A Kabar was held; the proclamation, abolishing the Slave trade, was proclaimed, and freedom was hailed by thousands with transports of joy—freedom to the gift of the British nation. Thus was a wide door opened, both for christianizing and civilizing four millions of Madagascar, and the dog of slavery, it is hoped, bolted forever. The cannons were fired, and the people were dancing and singing for joy, hailing their king and the British nation with incessant shouts. Never was such a day before known in Madagascar! "While I was looking," says Mr. Jones, "at the Union flag of Great Britain and Madagascar flying high in the court yard, and all the people around me smiling in my face, my eyes flowed with tears of inexpressible joy."

Mr. Jones had an opportunity afterwards of conversing fully with the king's secretary, on the subject of missions, informing him that the Missionary Society sent out not only persons to instruct people in religion, but various artificers, as in Africa and the South Sea islands. This was explained to the king, who said he was perfectly willing that Mr. J. should write to the Society for as many Missionaries as he pleased, and that he would give them liberty, protection, and every encouragement, provided the number be mixed with good artificers, so that his people may be instructed in Christianity, and also in the different arts and trades—such as goldsmiths, weavers, including silk weavers (for there is much silk there) carpenters, miners, tanners, shoemakers, and particularly those of the finest arts and trades. "I think (says Mr. J.) that the greatest number of Missionaries sent here should be good artificers; and a few ought to be well instructed in the knowledge of languages, medicine, agriculture, &c. Females will also be protected and encouraged, to teach sewing, embroidery, &c."

So intent was the king on the improvement of his subjects, that in the course of conversation, he said, "If your government will instruct my people, I am theirs forever."

The Directors of the London Missionary Society have (with the permission of Government) taken under their care nine youths who are come from Madagascar to be instructed first in the English language, and then in those mechanical and other arts which they were sent to acquire.

Prince Katsalo, with whom they came from the Mauritius, is just about to return in the Colombo. He will be accompanied by a Missionary, the Rev. Mr. Jeffreys, who received his education at the seminary for young ministers, at Blackburn, under the care of the Rev. Mr. Fletcher. (Mr. J. will be accompanied by Mrs. J.)

The Directors have also engaged several missionary artificers, who will probably follow them in a few weeks, in another vessel.

A letter has also been received from Governor Farquhar, describing the state of the Madagascar mission to be very promising, and stating the earnest wish of Mr. Jones for additional help, which we are happy to think he has, ere this, received. We are also informed that there is an intention to establish a Professorship of the Madagascar language in the College of Mauritius.

**PORT LOUIS—MAURITIUS.**  
Mr. Griffith describes the state of the mission under Mr. Le Brun to be very prosperous. The church under his care consists of 32 members, and he has a large and attentive congregation, but greatly needs a commodious place of worship. He has also a flourishing school, consisting of 110 boys and 84 girls, who receive daily instruction, and who attend worship of God with great decorum; and "considering (says Mr. G.) the gross immorality of the populace, the wretched condition of the slaves, and the superstitious of a bigotted sect of religionists, it may be truly said, that by the blessing of God, he has done wonders!"

**ISLAND OF ST. HELENA.**  
For some time past there have been a few pious persons on the island of St. Helena, who have associated for prayer and other religious exercises; and while they have been impressed with the value of their own souls, have also felt for the immortal interests of others. From a Missionary-box in the place of meeting, they have sent several small sums to the Treasurer of the Missionary Society; finding, however, that the Missionary-box began to fail, a public meeting was held in the month of March 1820, for

the purpose of raising more ample means for sending the Gospel to them that were ready to perish, when an Auxiliary Missionary Society was formed. The sum of 1061. 4s. 3d. has been sent to our Treasurer, as the amount of one year's subscription.—*London Mis. Chron.*

**FEMALE EDUCATION IN INDIA.**  
Our readers will recollect that in the Missionary Chronicle for October last we inserted a Copy of an Address to British Ladies, on Female Education in India. We have now the pleasure of stating that the appeal thus made to the Ladies was so far successful as to raise the sum of \$217. 9s. besides 10000. Sicca Rupees, which the Directors of the London Missionary Society agreed to apply to the same object. These exertions induced the Ladies of the British and Foreign School Society to select a proper person for this important object, and we have every reason to believe, that they have been directed by Providence in the choice of Miss Cooke. That lady appears to possess every requisite talent, joined to decided personal piety, and a devoted mind to the instruction of the heathen. After being duly initiated in the British System of Education, Miss Cooke embarked on the 28th of May, with the Rev. Mr. Ward, Mrs. Marshman, and several other persons connected with the Serampore Mission, in the Albion, Captain Gilpin, for Calcutta. We understand that the vessel left the Coast about the 6th or 7th of June; and we trust that she will rule the winds and the sea will grant them a favorable passage, and render them successful in their endeavors to enlighten those who yet sit in darkness.

From the most authentic accounts, there are 100 millions of souls in India subject to the British Government, and we therefore hope the Ladies will not cease their exertions till female education is become general.

**For the Boston Recorder.**  
**AMERICAN EDUCATION SOCIETY.**  
WANT OF MINISTERS.

The South Carolina Missionary Society, which employed, last fall, five young clergymen from the North, now calls for ten more. This information may be relied on, for it was communicated by one of the officers of the society, to the person who is now writing this article, and it need not be feared, that they apply for more than they can support. Because the five whom the society employed last fall, cost the Society, as the same officer informed me, next to nothing. The young men as a body, obtained nearly or quite all their support, from the people to whom they were sent; so that the burden, which fell on the society, was simply this; to encourage the young men to come to Carolina; to assure them of support; and then to give them letters of introduction. The same officer expressed the opinion, that if they could get twenty young clergymen, this fall, that there was business and support for that number. If not for twenty, they must have six. May I ask, what is South Carolina compared with this great western world? & if Carolina want six missionaries this fall, how many does our destitute & beloved country want? & that missionary society can support so many, with almost no expense, how many can all our missionary societies support at the same expense, and in the same manner? This last question, Mr. Editor, brings us to the merits of our cause. Why, when there are so many calls from the north, the south, the east, and the west, "send us missionaries!" "send us pastors!" "send those who shall break to us the bread of life, for we are perishing with hunger!" why, I say, is the call not heard? Is it because the church is deaf to such entreaties; and dead to the sufferings that cause them? Common humanity, Christian sympathy, the real state of facts forbid the supposition. Is it because there are young men enough already in the field, but they are looking for settlement in some pleasant New-England Congregation. No. It is a foul aspersion, and it is as well answered by facts, as by the testimony of those, who are personally acquainted with the young men who lately entered the field. It would take a traveller more than two years, and he should travel as fast as stages and wind could carry him, to visit twenty two young men, who left one of our Theological Seminaries, in the fall of 1819. They are more than eighteen thousand miles asunder. Eighteen of them are in nine different states, besides four others, one of whom is among the western Indians; another is beyond the Mississippi, not knowing whether he shall ever return, and more than that, not knowing but that he shall with the Martyr Larned, fall a victim to the climate. Two others are in Owhyhee, where they sing the song of Moses, and where many of their classmates would like to join them, if after a playful consideration of the subject, they could feel it to be their duty to leave the destitute at home. Now in view of these facts, is any heart so hard, as to come out openly, and charge these young men, and others like them, with this foul calumny. That they loiter about home, to seek pleasant congregations, and to make it an objection to the American Education Society, that there are enough laborers in the field now, if they would go where they are wanted, & not stay where they are a burden. I do not believe that any man having the feelings of a man, who is acquainted with the facts, would make this objection. What then is the reason, that while there are so many calling for Missionaries, that there are so few sent. Not because the church is asleep, not because the young men are not willing to go, but simply this; though God can raise up preachers from stones, he does not do it. In his holy providence he has put in operation a system of measures for the education of pious young men for the gospel ministry, but on this subject, the church is asleep, and its sleep seems to be becoming like the sleep of death. The receipts of the American Education Society last year, (saving one dying bequest) were more than ten thousand dollars less than those of the year before (see fourth and fifth reports). Ye followers of Christ, I know not how this fact may strike your ears, but to me it sounds like a funeral knell.

**For the Boston Recorder.**  
**AMHERST CHARITY COLLEGE.**

It is well known, that Amherst is situated near the centre of Massachusetts proper, and in the heart of the old county of Hampshire, which is, on the whole, the finest county in the state, and near the banks of Connecticut River, which spreads inexhaustible fertility over the meadows of Hadley and Northampton, which, together with the river, present the richest and most beautiful scenery to the eye which views them from the neighboring hills and mountains.

The College at Amherst is built on the top of a round hill, about 3 miles from the river, and about 150 or 200 feet above its surface. It was the original design of this institution to furnish an education for charity students, at a cheap rate. The Trustees now offer to take twenty beneficiaries into the academy, and twenty into the college, and furnish them with board and tuition for 1 dollar a week. The board does not include washing, fire wood and candles.

Rev. Zephaniah S. Moore, whose character is well known as an instructor and disciplinarian, and as a President of a College, has accepted the Presidency, and will enter on the duties of the office in the fall.

The college building of brick, four stories high, containing thirty two rooms, is erected, and will in a few weeks be ready for the reception of students. There are many other circumstances highly encouraging as to the final result of this noble enterprise.

But the one to which particular attention is invited is this. It has long been objected to the education of pious young men for the gospel

ministry, that they were taken from active employments and confined to study at the expense of their health—that if they were so thoroughly pressed with their danger in this respect as to walk exercise regularly—still their exertions, amusement, for which the good people, who think, & they think rightly, & they have thought so long enough, that there is a waste of strength.

The Trustees of Amherst College, feeling the weight of these objections, purchased a field, on the west side of which they have built the college, for the express purpose of valuing each charity student an opportunity of earning one fourth or one half an acre in that manner which his taste and judgment shall dictate. It is further contemplated that each student shall have the benefit of his own labor—that they shall plant vineyards, and eat the fruit of them—they shall not plant and others eat.

In the heavy work they will probably be assisted by the steward, who will exercise a superintendence of the great garden.

This is an advantage which Amherst College will have over all the other Colleges, for it is an organized system of this kind.

**BOSTON RECORDER.**  
SATURDAY, SEPTEMBER 1, 1821.

**A plea for the Theological Seminary of Princeton, N. J.** by PHILIP LINDSAY.

It is too late in the day for any man who values his reputation for discernment, to question the utility and even the necessity of Theological Seminaries. We had supposed, that all objections to more liberal education of the ministers of churches, than they have formerly enjoyed, had long since received their quietus and were enjoying their dusty repose in close contact with objections against Bible Societies and Missions. Exertions. Though some lips have not yet uttered to "peep and to mutter," whenever any object of benevolent enterprise, requiring much is brought forward, and though we know that "wizards and familiar spirits" will always be main determined enemies to the "Lights of Science and Religion," yet we are surprised to find that the popular voice should rise to such a pitch of obstreperousness, and be encouraged by a weight of character in any part of our country as to render necessary the publication of a volume, and somewhat zealous plea for theological education, for the safety of its author's reputation. However, there is possibly less cause for regret at the excessive irritation exhibited in this case, since it has brought before the public a discussion which, in other circumstances would have remained in the writer's bureau. All the present generation had yielded their opportunities and labors into the hands of a more philanthropic posterity. Though nearly three years have elapsed since it was delivered before the Presidency of New-Brunswick, it seems not to have been forgotten, nor to have lost its stimulating effect on the stomachs of those that swallowed it; and the restlessness produced so long ago, seems rather to have increased than abated—and it is to be hoped that the nausea excited—and aggravated by the emission of the superabundant and the reduction of all the febrile symptoms, that the patients and their physician may have occasion to rejoice together in their convalescence and future diligence in well doing. For sermons, it is believed, are so long remembered even when the press is brought in aid of the preacher's voice, and we cannot but regard as an indication of good, that so high a degree of excitement has been created; at least it is evident that mortification had not seized on the whole ecclesiastical body, though it was almost motionless, and scarcely exhibited previously, symptom of life.

Our readers are aware that great exertions have been made within a few years to establish a Seminary at Princeton, N. J. for theological purposes. The success though considerable, has not been equal to the reasonable expectations indulged by its friends. The Presbyterian Church is large and wealthy—abundantly able to endow this and half a dozen more similar institutions, if they were necessary; but for some reason or reasons, neither sufficient individually nor the community at large have come forward with that zeal and liberality which might naturally be expected in a portion of the Church, highly blessed with "able ministers" and men of distinguished piety. We confess ourselves unable to divine the cause of this self reluctance in so great and good an undertaking. But, says Mr. Lindsley, "I tell you a fact, that the Theological Seminary of the Presbyterian Church has been for seven years a beggar before the public; a solicitor of alms at one end of the Continent to the other; it is a beggar still, without the means of accomplishing an edifice, which when completed would accommodate more than a hundred students, without the means of permanently supporting a single Professor." This in truth is a humiliating statement, especially when "there is wealth enough among the Presbyterians of New-England to have defrayed the whole expense of establishing and endowing the Institution, without thereby diminishing the revenues of the churches, the citizens generally," there must be some hidden, not obscurely intimates, a great deficiency of zeal among the Clergy—the result, if not of appointed ambition," yet of inattention and "lothfulness which casteth a man into a sleep." The object is one of so much importance—and so directly bears on the rests of religion at home, while its aspect is all most favorable to the heathen world, that it is difficult to conceive how any faithful minister of Christ can regard it with indifference—more array himself in armed hostility against it. At the same time, we have no hesitation in saying that Mr. L. in the 27th page of his volume has adopted a style of animadversion on the "ministers of the gospel," (we know not whether which cannot be justified—a good effect, irritate, without producing any style calculated to irritate the feelings, and the circumstances which he writes may form, for aught we know, something like an apology. But every friend of the Institution must regret that if there are vines in the church who care for nothing but their own temporal advancement," they



**FOREIGN NEWS.**

**FROM THE MEDITERRANEAN.**  
The ship *Acasta*, Keen, arrived at New-York from Gibraltar, has brought the following Intelligence:—Advices from Constantinople, via Suez, to June 10th, stated that the greatest alternation continued to prevail in that capital. Relations of all denominations were subjected to the most atrocious insults, and assassinations of the Greeks were very frequent. Christian vessels lying in the Roads, were frequently fired at in wanton manner from the shore by the Turkish soldiers, and some lives were lost. The Turks had a strong fleet in the Black Sea under the command of Capt. Tumbazi, and another powerful fleet in the Archipelago, approaching the Dardanelles. The greater part of the Greek islands, and of the Morea, had risen against the Turks with general success. The naval force of the Turks in the Archipelago was nearly annihilated, the crews consisting chiefly of Greeks, having revolted and joined their countrymen. The *Lions Gazette*, of July 1st, states, that a Russian Army, under Gen. Witgenstein, had crossed the Danube, and was marching against Constantinople, and that a Russian Fleet was proceeding in the Black Sea for the same destination.

**FROM SOUTH AMERICA.**  
By a late arrival from the Spanish Main we learn, that the hostilities between the Royalists and the Independents being renewed, an engagement took place at Carabobo, on the 24th of June, and that the Independents got a great victory, in consequence of which the remains of the royal army retreated to Porto Cabello, and Bolivar entered Caracas the 30th of June. Colonel Pereira, who had been obliged to retreat to La Guira with nine hundred men under orders, without any means of subsistence and defence, and would have been forced to surrender or die bravely, was happily rescued from a painful situation by the arrival of the French Squadron, commanded by Rear Admiral Jurien, coming from the South Seas. Bolivar besieging La Guaira with 4000 troops, Rear Admiral Jurien offered his mediation between the two chiefs. Bolivar most willingly accepted it, and, a capitulation being signed, Col. Pereira embarked with his little army on board the French vessels, and was conveyed to Porto Cabello. In that port they found the *Asia*, a 64 gun ship, from Spain, having on board the newly appointed Emperor of Mexico, that of Grenada, and the plenipotentiaries sent by the Spanish government to treat of peace with the Independents. As soon as they arrived, a negotiation was set on foot.

*Nat. Int.*

Ordained.—In Green's Farms, N. Y. Aug. 15th, 1846, EDWARD W. HOCKER, as Pastor of the Church, and REV. PETER LOCKWOOD as an Evangelist.

**DEATHS.**

In this town, Mr Peter W. Miller, aged 38; Mr William Waters, 79; Mrs Betsey Francis, 78; Joshua, 21 m. son of the late Rev. J. Huntington; Mrs Huldah Bassett, 86; Mr Elizabeth wife of Mr James Tremere, 51; Miss Rachel Mearce, 84. In Charlestown, Mr Ezekiel H. De Costa, aged 71.—In Dedham, Mrs Elizabeth Mary, wife of Mr Nicholas Murray, late of Baltimore, aged 9.—In Salem, Mr David Osborne, aged 64, formerly of Danvers.—In Lynn, Miss Lucy W. Atts, aged 21.—In Weymouth, Des. Wm. Homeyer, aged 57.—In Gloucester, Mrs Martha Woodbury, relict of the late Capt. Andrew Woodbury, aged 75; Widow Mary Farr, aged 84, leaving nearly 200 descendants, and some of the 5th generation; Mr Daniel Sargent, aged 82; Mr Edward Low, aged 36.—In Salisbury, Joshua Follinsbee, Esq. aged 72.—In East Greenwich, R. I. Hon. Thomas Tillamsh, in the 80th year of his age.—In Hopkinton, N. H. Benjamin B. Darling, Esq. 73.—At Middleboro', 7th inst. Mary Morey, widow of John Morey. In Portland, Maj. Lemuel Weeks, aged 64; Mr. Daniel Bryant, 21; Mrs. Phebe Sawyer, 39.

**EDUCATION.**

**ELIPHAZ FAY** will open a School in Westborough, on Monday, the 10th day of September inst. for the instruction of Ladies and gentlemen in all the branches of an English and classical education. Tuition, for English 3 dois. classical \$5 per quarter. Sept. 1.

**CHRISTIAN PSALMOLOGY.**

**JUST** Published by SAMUEL T. ARMSTRONG, No. 50 Cornhill, Boston.

The Fifth Edition of *Christian Psalmody*, comprising Dr. Watts's Psalms and Hymns, abridged; with two hundred and thirty six Select Lyrics, from other authors, and a full and copious INDEX OF SUBJECTS and SCRIPTURES. By SAMUEL WORCESTER, D. D. 75 cents bound, single \$7, 50 a dozen.

The following commendation of this work, addressed to a number of others which have been from time to time handed the Publisher, is from a Committee appointed by the *Massachusetts General Association*, to advise with regard to any revision or alteration in future editions, and under whose inspection their present edition was published. It is composed of the Rev. Messrs. WARREN FAY, REUBEN EMERSON, LEONARD WOODS, J. D. SERENO E. DWIGHT and JOHN COMAR.

"The Committee named above, being appointed by the General Association of Massachusetts, have examined Dr. Worcester's editions of *Christian Psalmody*, & made ourselves acquainted in some measure, with his views and labors in plan and execution.

"Though it appears to have been from the first Dr. Worcester's desire, that his compilations and intended improvements should depend upon Providence, upon their own merits, rather than upon any special recommendations, yet in matters of so much public interest & importance, some general testimonial seems to be proper.

"It is about five years since the first edition of this *Christian Psalmody* was published; and the FIFTH EDITION is now in the Press. The book has been introduced into many Churches and Societies, and so far as we have learned, with high satisfaction—and the patronage is continually increasing.

"As to the expediency of abridging Dr. Watts's psalms and Hymns, Dr. Worcester seems to have been fully aware, that a difference of opinion and of feeling would exist in the community, and for this he has provided by preparing editions of Watts entire, according to his general plan for improvement; so that Societies and individuals may suit themselves either with the *Christian Psalmody*, or with an improved edition of Watts entire, with or without the *Select Hymns*.

"Without expressing an opinion on the general question of abridgment, we think it right to say, that Dr. Worcester's abridgement appears to have been made with great care, and with sacred purpose, that in regard to Christian doctrine and sentiment, Watts should remain unaltered and unimpaired.

"The Selection of Hymns from various Authors, is judiciously made, contains a great variety of metres and as a supplement to Watts is highly useful.

"The *Key of Expression*," with which the editions in all their parts & forms are furnished, is of estimable importance, & has been spoken of by others best versed in the science of Music, in terms of unqualified commendation. It furnishes a necessary and intelligible guide to the performance of Church Music, such as can be found in no other book. The vast utility of this key in singing Psalms and Hymns, is as obvious as the application of musical characters in singing Anthems, or any select pieces of Music.

The Committee in giving this testimonial inquire no disparagement of any other collection of Psalms or Hymns. Per Order, WARREN FAY,



